

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 11.

AUGUST 9, 1817.

VOL. II.

## FOREIGN INTELLIGENCE.

### ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS  
AND MISSIONARIES THROUGHOUT THE  
WORLD.

Continued from p. 143.

#### ST. THOMAS.

An island in the West Indies.

#### UNITED BRETHREN.

NEW HERNHUT, and NIESKY.—1732.

*John Gottfried Haensel, J. G. Ramsch.*

On learning that there was a prospect of success in evangelizing the negroes, but that they could only be instructed during the hours of labour, two of the United Brethren, Leonard Dober and Tobias Leopold expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

#### ST. VINCENT'S.

An island in the West Indies.

WESLEYAN METHODISTS.—1787.

*Thomas Morgan, Wm. Croscomb,  
Wm. Coultas.*

Number of Members, 2940. The prospects of the mission are very encouraging. There are many small islands in the neighbourhood, some of them containing upwards of 1000 inhabitants, which have no Christian teacher, nor any public worship.

#### SANDUSKY CREEK.

A station among the Delaware Indians, in North America.

UNITED BRETHREN.—1734.

*John Joachim Hagen.*

During the war between Great Britain and America, this congregation was exposed to many dangers and sufferings.

#### SAREPTA.

In Russian Tartary, near Czaritzen, on the Wolga—on the high road from St. Petersburg to Persia, by Astrachan.

UNITED BRETHREN.—1765.

The Brethren formed this mission with a view to evangelize the Calmuck Tartars, and other heathen tribes in those vast regions, by addressing them when they might visit Sarepta, and by opening a school for their children.

But little success has attended their labours; though their exertions have been great and persevering, and equal to those of any of the Brethren's missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the Steppes, (immense plains covered with long grass.) They omitted no opportunity of preaching to them Jesus; directing them, from their numberless idols and wretched superstitions, to the only true God, and to the way of life and salvation; but, though they were heard and treated with civility, no impression could be made upon the hearts of these heathen. At last, the main horde, or tribe, quitted those parts.

Finding that nothing was likely to be effected among the Calmucks, the Brethren turned their attention to the education of heathen children; and, having, in 1808, ransomed four girls of the Kirgese nation, they had the satisfaction to see them grow up in the fear of the Lord. They were baptized in 1810. A poor Calmuck woman also, left to perish on the road, was some years ago brought into the settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized; she departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German colonists living on the Walga: and, by God's blessing, were made useful to them. Ministers of the Gospel were provided for most of the Colonies, by their instrumentality.

Very lately, the Brethren have renewed their attempts to awaken the Calmuck tribes. Two Brethren, John Gottfried Schill and Christian Hubner, left Sarepta for this purpose, in May 1815; and settled with the Torgutsk Horde, by whom they were well received. The London Missionary Society assisted this design by a liberal benefaction.

#### SEREMPORE AND CALCUTTA.

Serampore is a Danish settlement, about 15 miles north of Calcutta, on the western bank of the Hoogly.

1799.

#### Missionaries :

*Drs. Carey and Marshman; Messrs. Ward, Lawson, Eustace Carey, Leonard, and Yates; with Messrs. Randall and Penny, on their voyage; besides William Smith (country born:) and the natives, Sebukrama, Neelo, Jahans, Petrusse, Kania, and Cait'hano.*

The principle on which the missionaries agreed to act was, "that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission."

It is on this principle that Dr. Carey in the college, Dr. Marshman in the school, and Mr. Ward in the printing-office, have each contributed considerable more than 1000*l.* a year to the undertaking.

The premises occupied for the mission cost near 4000*l.* sterling; were purchased at three different times; and are vested in the missionaries, as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms, and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed: a type foundry in which are cast types for the greater

part of the Eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees, or 1250*l.* sterling. The material for making paper grows in a great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number; affording a prospect of the most important advantages to the immense population of Asia.

At this station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies; besides which, they conduct a charity-school upon the Lancasterian, or British, system, for the children of the poor.

Soon after the missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sanscrit, Bengalee, and Mahratta, in the College of Fort William, and his colleagues having frequent occasion to be at Calcutta, they were invited to preach there in a private house.

Since then, a commodious place of worship has been erected at nearly 4000*l.* expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmen, Portuguese, Armenians, and Europeans have been added to the church; and several native converts of good talents are employed in preaching from house to house, and in different parts of the city.

At Calcutta, a school-house has been erected by the missionaries, capable of containing 800 children, divided into two parts, one for boys, and the other for girls; where they are taught to read the Scriptures in the



Bengalee and English languages, also writing and accounts, on what is now termed "The British system." The objects of the "Benevolent Institution" are the children of the poor of various nations, including the children of Europeans by native women, (a neglected and destitute class of society,) of Armenians, Hindoos, Mussulmen, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets, in all manner of vice and wretchedness. Nearly 500 are already on the books of the school. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this school voluntarily went with Mr. Thompson to Patna, and there established a school for native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where schools on a similar principle are opened. At Taldanga also, about ten miles west of Serampore, and at Vidyuvatee, a large village lying between them, schools have been opened.

These schools, and others at different missionary stations, are so conducted as to render a Christian teacher unnecessary: a heathen, for the sake of the salary, will superintend them, and must go through the process or be detected. And as in all the schools the scriptures are taught, heathens thus become the instruments of instructing heathen children in the principles of Christianity.

SIERRA LEONE.

A colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.

The Society's missionaries have, for many years, supplied the chaplaincy of the colony. The Rev. William Garnon, an English clergyman, has been appointed to this station; for which he sailed, with Mrs. Garnon, some months since. On the representation of his Excellency Governour Mac Carthy, seconded by the proposal of the Society to bear a portion of

the expense, government have agreed to enlarge the number of chaplains. The whole colony will be divided into parishes and proper provisions made for the Christian instruction of the inhabitants.

The Assistant Secretary of the Society, the Rev. Edward Bickersteth, on his return from a visit paid last year to its settlements, presented a Report, to which we refer for full information respecting the present state of the colony and of the Society's missions.

See in his list, under the heads—*Free Town, Congo Town, Kissey Town, Leicester Mountain, and Regent's Town.*

SIRDHANA.

The capital of a small independent territory, near the Punjab, or country of the Sieks, about 920 miles N. W. from Calcutta, and 200 from Agra.

BAPTIST MISSIONARY SOCIETY.—1813.

*John Chamberlain.*

Mr. Chamberlain established this mission, in 1813, at the request of the Prime Minister of Her Highness the Begum Sumroo, by whom he was favorably received. Five schools are established for teaching Persian and Hindoostanee. The Gospel has been preached and the Scriptures dispersed, at Delhi; and also at Hurdwar, where 100,000 pilgrims of different nations were assembled.

SOMMELSDYK.

In Guiana, South America.

UNITED BRETHREN.—1735.

*J. Daniel Lutzke, T. Blitt.*

The negro congregation consists of 89 persons, of whom 30 are communicants.

SPRING PLACE.

A station among the Cherokee Indians, in the State of Tennessee, in North America.

UNITED BRETHREN.—1735.

*John Gambold, Michael Jung.*

Many pleasing proofs of the fruits of the missionaries' labours have appeared among the young.

## STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

CHURCH MISSIONARY SOCIETY.—1802.

*J. Bakker.*

## SURAT.

A large city on the western side of the Peninsula of India, to the north-east of Bombay, said to contain six hundred thousand inhabitants. The Hindoos are numerous. Parsees, of whom there are 12,000, are active, and eager after gain. The Mahomedans, Brahmins, Jews, and Armenians, are all in a low state.

BAPTIST SOCIETY.—1812.

*Carapeit Aratoon, Armenian.*

Carapeit Aratoon is, by birth, an Armenian. His father's father was an Armenian clergyman, and was born near Mount Ararat. After encountering many difficulties in Persia, his grandfather and father settled at Bussorah, where he was born. No person is admitted to the sacred office in Armenia, unless he can trace his ancestors to the tenth or twelfth generation. This Carapeit could have done. He speaks Turkish, Arabic, Persian, Guzaratte, Bengalee, Portuguese, Hindoostanee, Armenian, and English; but the last three better than the rest. He first settled at Bombay; but removed to Surat, where his wife was born, and itinerates through the provinces. He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and is said to comprise 100,000 persons; they affirm that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat; it is not numerous: they sing hymns, far superior to the heathen hymns: they equally oppose idolatry and Mahomedanism. Carapeit distributes books, and has preached to thousands; but mourns his present want of success. "O!" he exclaims with simplicity, "that I may see some of the idolaters in this country, sitting close to the feet of Jesus our Lord!—then I may die!"

LONDON MISSIONARY SOCIETY.—1815.

*James Skinner, Wm. Fyvie.*

Mr. Donaldson will soon embark to reinforce this mission.

*(To be concluded.)*

From the Christian Herald.

*Intelligence from the Baptist Mission in India.*

The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with peculiar interest.

*To the Baptist Board of Missions in America.*

SERAMPORE, June 25, 1816.

Dear Brethren—We have seen with peculiar joy the attention of our dear brethren throughout the whole continent of America excited to the state of the heathen, who have indeed been given, in the divine covenant, to the Redeemer for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to Him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of Isaiah dwelt with so much rapture.

We rejoice to see the American churches making this a common cause, and that means have been taken to unite all her energies in the hands of so respectable a body of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system,



recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death to supply the loss of those gone to receive their great reward. We would strongly recommend that *one* or *more* who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A Mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Bur-

man empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labours that may operate indeed more slowly on the population, but more effectually in the end: as knowledge once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump.

The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require in all more faith and patience; but it appears to have been the process of things in the progress of the reformation during the reigns of Henry, Edward, Elizabeth, James, and Charles. And should the work of Evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes, the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at

once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labours of God's servants in India shall be realized, shall we then think we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing whereunto I sent it."

We shall be glad to render you, and our dear brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are, very dear brethren, your affectionate brethren and fellow labourers in the Kingdom of Christ.

W. CAREY.

J. MARSHMAN.

W. WARD.

Through the politeness of the Rev. Mr. Fisher, of Stamford, we are enabled to present our readers with the following interesting extracts of a letter from one of our missionaries in India, the Rev. Mr. Bardwell. We frequently hear of the cruel superstition of the heathen and the horrid scenes that are witnessed by those who have gone among them for the purpose of bettering their wretched condition; but we

hear them with a cold indifference that borders on unbelief, or as an evil that we cannot help. When a friend or an acquaintance has witnessed these scenes of horror, it excites our commiseration more; were we to witness them ourselves, what would be our feelings and our conduct? If such scenes were to be exhibited in our towns and cities, and before our houses of worship; were we to see the smoke of the funeral pile ascending, and hear the shouts that rend the air when the car of Juggernaut crushes its victims, what would be our feelings and our conduct? Should we then sit still and do nothing? No! all Christendom would rise in arms to rescue the deluded wretches. And is not this all real? Do you not believe the testimony of Mr. Bardwell and others? I know you believe: and can nothing be done? Yes, Christians, you can do much to save them; not only from their bloody rites, but from eternal death!

*Extract of a letter from the Rev. Horatio Bardwell, dated Bombay, February 8, 1817, to the Rev. William Fisher, of Stamford, Con.*

Very dear brother and Sister,

Last week we had the pleasure of receiving a letter from you dated May 7th, by the Saco from Boston. You can hardly conceive what pleasure it gave me to hear from you; and especially to hear such reviving news as you relate. Truly the Lord is doing great things for you. Give all the glory to Him to whom alone it is due. From letters and Panoplist, it appears as though New-England is becoming as the garden of the Lord. O what glorious times! Bless the Lord, O my soul, and forget not all his benefits.

Soon after we landed at Columbo, we unanimously resolved to make an establishment at the north part of that island; and for our encouragement the governor of Ceylon offered us every assistance in his power. We soon received communications from the brethren in this place, stating brother Nott's departure, and earnestly entreating that one, at least, might come and help them. And as they hoped soon to engage in printing the Scriptures, they hoped that I should be the one chosen to join them. The path of duty appeared so plain that I could not object, though it was hard parting.

On the 4th of October, I sailed from Columbo, with my dear wife,



We arrived at Bombay November 1st. Our vessel was commanded and manned by natives. We were the only white persons aboard. The brethren were much rejoiced to see us. I have almost forgotten to tell you that when we landed here, it was very doubtful whether I should be permitted to stay. But having obtained a letter of introduction from the governor of Ceylon to Sir Evan, I presented it personally, and his excellency said he would show me all the favour in his power: so that I now consider myself attached to this mission. The labours of brothers Hall and Newel are great—they are so far masters of the Mahratta that they can speak to the people with ease. They have translated the Gospels and some of the Epistles, which are now ready for the press. They make it a part of every day's employment to go out into the Bazars and public places and preach to the people. Besides this we have a stated meeting twice a week for reading and expounding the Gospel. Thirty or forty natives generally attend. Among these are a number of black Jews—the Jews have a synagogue about a mile from our house.) The number of native boys in our schools is more than 200. From these schools, we hope much good will result.—Though as yet we have no religious books to put into their hands, yet they hear more or less about God every day. Whether we shall ever see the fruit of our labours or not, God only knows; and we are willing to leave it in his hands. If any good is done among this people, surely the excellency of the power must be acknowledged to be of God; for the strength of superstition and idolatry is beyond description. Within one mile of our house there are probably 30 temples consecrated to idols. Almost every hour in the day may be heard the prayers and supplications of the multitude to these gods of wood and stone. A few weeks ago I witnessed the swinging of two persons, as it is called, suspended by hooks thrust through the fleshy part of the back. The machine consisted of a perpendicular post a-

about 12 feet high. At the top of this was a pivot that sustained a horizontal pole; at one end of this the hooks were fastened, at the other end ropes were fixed to raise the hooks. The whole machine was placed on wheels. Just before the first person was suspended, an old man, girded with a belt strung with little bells, and deformed with numerous badges of horrid superstition, seized a young kid that was presented him, tore open the jugular veins with his teeth, and like a monster sucked the blood, while the little animal was struggling in death. This sacrifice being made a procession then formed and marched a number of times around the car. They at length stopped and a man about 30 years of age, was quickly suspended on the hooks, and the car was then drawn by the people a number of times round the yard, attended by tom-toms and shoutings of the multitude. After being drawn around about ten minutes he was let down, and a woman suspended in the same manner. Neither of these persons discovered the least signs of pain, but seemed wholly at ease. When they were let down, the multitude pressed around to touch them, as though some peculiar blessing or virtue was communicated. This painful ceremony was performed before a small temple, in consequence, and as the performance of certain vows voluntarily made by the persons who were thus tormented. The next day two other persons were suspended in the same way. Truly Satan is a hard master. Who that has one spark of humanity or religion can be indifferent to such horrid scenes of bloody superstition and wickedness! Beholding this exhibition, my mind was forcibly impressed with the contrast between Satan's kingdom and the kingdom of Christ. Unable to bear oral testimony against such wickedness, I could only pray that God would open their eyes to see their folly.

O my dear brother, do tell your people what precious blessings they enjoy by having Christ preached among them. Are there not some

among the young converts who are willing to forsake all to preach Christ to the heathen? Do encourage them, for the harvest is great. You are not insensible how much the present and eternal welfare of the heathen depends on the efforts of ministers at home. Since I have been in India, my health has been perfectly good.

Dear brother, I do rejoice that the Lord has permitted me to engage in this glorious work. O that I may be active and diligent to the end of my life for the salvation of these poor heathen.

We hope soon to commence printing the Gospels, though we shall begin with a little school book for the boys under our care.

From the Panoplist.

#### AMERICAN MISSIONS AT BOMBAY.

Letters have been received from Messrs. Hall, Newell, and Bardwell, dated Feb. 7, 1817, and accompanied by their journal to the close of January. Mr. Bardwell and his wife joined the mission at Bombay, on the first of November; and were received with great joy by the missionaries there. We have much reason to suppose, that Mr. B. will find no difficulty, nor embarrassment, in residing permanently at that place. On the 19th of Dec. Mr. Hall was married to an English lady, who is considered as a great acquisition to the mission. She understands one of the native languages, and is thought well qualified to be useful in her new relation. Extracts from the journals will be given hereafter. The whole of the last letter, addressed to the Corresponding Secretary, and part of the one preceding, are as follows:

*Bombay, Dec. 14, 1816.*

"Rev. and dear Sir,—Since our last of Sept. 30th, we have received new mercies of the Lord to excite our gratitude and animate our hearts. On the 1st of November, brother Bardwell and his wife arrived from Colombo. It was a joyful event to us.—We feel greatly strengthened and encoura-

ged by the introduction of another labourer into this great harvest.

"On the 9th inst. we received our types and press, in good condition, and brought them to our house. Here we doubt not but the Board will unite with us in gratefully acknowledging our obligations to the Rev. Mr. Thomson, not only for the general interest which he has taken in our mission, but more especially for his trouble in procuring for us the means of printing the Holy Scriptures in the languages of the heathen.

"We are now busily engaged in getting all things in readiness to commence printing, which we hope to do in a short time.

"Our preaching and schools continue much the same as when we wrote last. When it may please God to own our labours, and enable us to send you the good tidings of souls converted from idolatry, we cannot know, but must leave it with him who has the residue of the Spirit."

*Bombay, Feb. 4, 1817.*

"Rev. and Dear Sir,—Our last letter to you was of Dec. 14, a few days after the arrival of the ship Malabar, Capt. Orne, from Boston. The return of this ship now affords us a very favourable opportunity for sending you letters, our journal, &c.

"Since our last, we have been much employed in getting our press ready, with the hope of sending you by this opportunity, some specimen of our printing. In looking over and arranging the types, we have found a deficiency of several types, which we have ordered to be made here. This will occasion some additional expense and considerable delay in the business.

"For want of proper paper, we cannot proceed far in printing. In one of our former letters we expressed our desire that 100 reams of the common sized printing paper, of good quality, might be sent to us by order of the Board, either from England or America. We hope it is on the way to us.

"As yet we have engaged no one to assist us, in any part of the printing



business ; neither have we yet determined what we shall do in this respect. Several men, who have served in the other printing offices in Bombay, have offered us their services and probably we shall employ one of them more or less. We think it best to take a boy or two to train up regularly to the business. We could take as many boys as we wish for this object.

" Our schools and our daily labors among the people, continue nearly the same as when we last wrote. We have however opened a meeting at one of our school rooms for the religious instruction of the heathen and others who may be disposed to attend. It was commenced on the last evening of the last year. Brethren Hall and Newel, in turn, read and expound the Scriptures. We hope soon to be able to add the exercises of prayer and singing. About thirty persons have usually been present on an evening, a number of whom are Jews, who live near the place of meeting. We have as yet found quite as much encouragement as we anticipated, in our first attempt of this kind. We hope by and by to have several such meetings in different parts of this great city and its suburbs.

" It appears to us very important that at least, *one* building should soon be provided and appropriated to public worship. It would be needless to adduce arguments to evince the expediency of a measure so universally sanctioned and enforced by the example of all Christian missionaries.

" We are still unable to send you the good news of Pagans converted to Christ, through the instrumentality of our labours. But should it please God, for a much longer time to withhold his blessing, we know that it is our duty to continue to labour and pray and hope ; and equally the duty of our Christian friends at home to *pray* and to *hope*, instead of drawing any discouraging conclusion from so long a delay of the desired blessing. We shall reap in due time, if we faint not. It must be a great comfort to our friends, as well as to ourselves to

reflect, that already thousands have heard the glad tidings of salvation from our lips, who probably would have died without hearing them, had we not been sent. Here, it may be said, the word of the Lord has gone forth, and is daily going forth : and the cheering promise is, that it shall not return void, but shall accomplish the end for which it is sent forth.

" The happy settlement of brother Bardwell in the work of this mission, which affords so much encouragement to us, will no doubt afford equal encouragement to the Board.

" On the 19th Dec. last brother Hall was married to an English lady. The mission family therefore at Bombay, is now very different from what it was six months ago, when the brethren Hall and Newel were labouring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust, for time to come, in the same infinitely wise, kind and gracious God, who has hitherto guided and blessed us.

" It animates our hearts to hear, that more missionaries are ready to depart from our native country to this land of darkness and of the shadow of death. O that *hundreds* would come ! They would all find enough to do, and *hundreds more* would still be needed. And why do they not come ? How *little* is done compared with *all* that *might* and *ought* to be done ! O that the commanding voice of the Redeemer, The King of Zion, would awaken the churches to all the zeal and activity, which a believing view of the Saviour, with all the nations which he has made worshipping before him ought to inspire !

" We earnestly hope, that at least *two* more missionaries will soon be sent to Bombay. The encouragement we think, is abundant. If on their arrival here, any thing should seem to render it expedient or necessary that they should go elsewhere, they would be at liberty to choose their station

out of a great number of very important fields, which are scattered over this eastern hemisphere.

"To a missionary for this place it would be no small qualification to be acquainted with book-binding. This, of course, is an important branch of business, wherever printing is carried on. It is peculiarly so in Bombay, where book-binding is executed so indifferently and at so great an expense. It would also greatly enhance the value of a missionary to be acquainted with the casting of types. The types now in use here are in various respects far from that perfection at which we always ought earnestly to aim.

"With this, we send you our journal up to the close of the last year. We write to Mr. Evarts concerning our pecuniary matters, library, &c.

"By the ship Saco, Capt. Haskell, we expect another opportunity of sending directly to you in about three months.

"We remain, Rev. and dear sir, faithfully and affectionately, your brethren and fellow-servants.

GORDON HALL,  
S. NEWELL,  
H. BARDWELL."

*Prohibition of Bible Societies in Hungary.*

BUDA, May 3.

The following circular letter to the Clergy in Hungary was issued already on the 23d of Dec. last year, by the government in this city:—

Considering that the London Bible Association has caused the establishment of several affiliated Societies, particularly in Germany, and that several such Associations in the imperial hereditary dominions, particularly among the Protestants, have more intimate connexion in view, his Sacred Majesty has been graciously pleased to ordain that care be taken that printed copies of the Bible be not circulated gratis, or at a low price, by such Foreign Associations and Societies in his Majesty's hereditary dominions, nor the establishment of a Bible Association be allowed. For the rest,

his Sacred Majesty is graciously pleased to allow the trade with Bibles as with all other books by booksellers, according to the Ordinances published on this subject. The Royal Government hereby publishes this his Majesty's Resolution, that the most punctual care may be taken to observe it in every point.

Given at Buda, the 23d Dec. 1816, in the Assembly of the Members of the Royal Hungarian Government.

EDUCATION IN HAYTI.

[The writer of the following letter was lately sent out from England by the British and Foreign School Society, at the request of President Petion, to superintend the establishment of common schools on the Lancasterian plan, at Port-au-Prince, and other places under the same government.]

*Extract of a letter from Mr. Thomas Bosworth, to the Editor of the Christian Herald, dated Port-au-Prince, July 2, 1817.*

DEAR SIR,—I embrace the earliest opportunity of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a school in this place of *five hundred* children, for which he will cause a house to be built for me without delay, when materials can be procured; the great want of which we have to lament at present.

The President appeared much delighted with the object of my mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was set on foot by Mr. Grellet (of New-York,) and others, is in an inactive state: but I hope before long it will be otherwise. Very few *here* can read, and a less number have the word of God in their possession. Ignor-



rance and superstition are chains by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day star arising in the hearts of the benighted children of men, and giving them a *true knowledge* of Salvation by Jesus Christ. The Methodists Missionaries meet with no outward opposition; and the people flock to hear them preach. There appears to be considerable anxiety in the natives for instruction, and *many wish to have the Bible*. I remember seeing an article in the constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York; but am sorry to inform you, that in a vessel by which I came, we had not one among the sailors.

### DOMESTIC INTELLIGENCE.

*First annual Report of the Young Men's Auxiliary Tract Society of New-Haven.*

As the friends and patrons of this Society have a right to expect some account of our stewardship, the Committee beg leave to present the following brief statement of their proceedings during the past year.

One year has now elapsed since a small number of young men formed a Society in this place for the gratuitous distribution of religious Tracts: and your committee have the pleasure to state that the exertions which have been made to promote this object, have been blessed far beyond our expectations. In the distribution of Tracts, your committee have made it their principal object to supply seamen sailing from this port; and we have the satisfaction to state, that in all instances they have been very thankfully received.

A person who took a parcel of Tracts for distribution on board a vessel in which he was going to sail as a passenger, observed that before any sailor received a tract, he promised

to read it; and he has reason to believe that they were faithful to their promise. In the course of the day he went into the fore-castle, and found them all sitting in a circle, each with a tract in his hand. This fact is stated to remove the objections that have been made, that sailors will not read tracts if they are given to them.

Several persons on the Sabbath were crowded together, and their conduct showed that they had little regard to this holy day; a tract was dropped from the window over the place where they were sitting—though they knew not from whence it came; one of them picked it up and read it to the rest, after which they immediately separated.

At another time, several persons on the Sabbath met together on the wharf, a bystander would have thought that each one was trying to excel the other in swearing, a tract was thrown in their way (it was the Swearer's Prayer) and one of them picked it up and read it aloud to his companions; they immediately dispersed as in the other instance.

Individuals have testified that the impressions which they have received from reading tracts will never be forgotten.

Sailors particularly, when tracts have been offered them, have found it difficult to express their surprise that they should be given gratuitously.

Your committee are much gratified in viewing the recent formation of a Marine Bible Society for this port, as this will much facilitate their access to sailors; for when Bibles are given to them, religious tracts may also be distributed advantageously.

Your committee have distributed during the last year to subscribers (agreeably to the Constitution,) 2648 Tracts, on Board of different vessels which have sailed from this port, to charity and Sabbath Schools in this place, and to persons in this and the adjoining towns: they have also distributed about 700, making in all 3348. The number which remain on hand is 1116. The assortment is much broken, and your Committee are desirous to

be furnished with a new supply, that they may continue their labours.

They would here acknowledge the liberal donation which a gentleman has made to the Society, in tracts valued at six dollars.

An account of the funds may be seen by the annexed statement from the Treasurer. It is to be hoped that the benevolent, and those who feel for the welfare of immortal souls, will not suffer us to languish in our efforts for the want of sufficient funds. Hitherto the Lord hath helped us; let us then give Him the praise to whom all is due:—we have reason to believe that He will continue to smile upon our exertions and that this call will not be made in vain.

In behalf of the Committee,

T. D. WILLIAMS, Sec'y.

*Treasurer's Report for the year ending  
July 28th, 1817.*

1817		
July 28.	By cash received for subscriptions	73
	Donations	3
	Tracts sold	22
	Total amount of receipts	\$76 22
1816.		
July 23.	To cash paid for two blank books for the use of the Society	1 25
	Cash paid for Tracts at sundry times	54 40
1817.		
May 13.	To Cash paid J. Evarts, Esq. Treasurer of the New England Tract Society, agreeable to the 3d article of this Society	13 28
	Total amount of expenditures	73 93
	Balance in the hands of the Treasurer	\$2 29
	New-Haven, July 28, 1817.	

*Officers for the ensuing year.*

Elihu Sanford, *Treasurer.*  
 T. D. Williams, *Secretary.*  
 Augustus W. Maltby,  
 Levi Stillman,  
 Samuel P. Davis.  
 Horace Peck,  
 Ebenezer Fowler,  
 Ezra S. Hubbard,

Committee.

*Records of the Church in Great Barrington.*

*To the Editor of the Religious Intelligencer.*

Dear Sir—I have delayed answering the request contained in your circular to ministers of the gospel, hoping by the delay to obtain some documents which I considered essential to the object proposed. Though I have not succeeded in obtaining all the articles which are necessary to render the proposed object complete; yet, if the following statement is thought worthy of a place in your useful paper, it is at your disposal.

I find no records of any church, or any settled minister here, before Dr. Hopkins came here.

What is now called "Great Barrington," was then a part of Sheffield, and it was called "Housatonic." He was the first minister ever ordained in this place. He began to preach here the beginning of July 1743; and was ordained December 28, of the same year. In his Life he says, "I found they were a small people, there being but about 30 families in the town;" meaning in that part of Sheffield which is now Great Barrington.

In his church Records, he kept a record which he entitled, "A catalogue of the names of persons admitted into the second church of Christ in Sheffield, and of those baptized there, &c."

At the head of this catalogue are the names of "Samuel Hopkins, Pastor, Jonah Pixley, James Sexton, John Pixley, Asahel King, Jonathan Nash."

These persons, it is stated, were received into the church "Dec. 28, 1743;" the same day that the pastor was ordained. I, therefore, consider this church as having been organized on that day, and that it consisted, strictly, of the abovenamed persons, only. The next February 12 persons were received into the church, seven of whom were members of other churches, and, probably, belonged to the town, and were professors of religion when Dr. Hopkins was settled. During his ministry in this town, which included a period of little more than 25 years, there were 116 persons received into the church: 45 from other churches; and 71 by profession. The greatest number ever received at any one time during Dr. Hopkins's ministry was 12. He was dismissed from this church and society January 18, 1769. This church then remained vacant about 19 years. Sometime in the spring of 1788, Rev. Isaac Foster was ordained over this church. Subsequent to the dismissal of Dr. Hopkins, and before the ordination of Mr. Foster, 12 per-



sons were received into the church. While Mr. Foster had the charge of this church, which must have been about two years, I find an account of 5 persons, only, that were received into it. But I am confident that the record is incomplete.

May 4, 1790, Rev. Isaac Foster was dismissed.

It appears, that from this time the church declined, and on the 7th of March 1797 it organized anew: that about 11 persons who had been members of this church before, and 8 from other churches, renewed Covenant, and adopted Articles, in some respects, new. Of these persons 8 were males. It cannot be ascertained that more than 11 persons were received after Mr. Foster's admission, and before I came here.

I was ordained September 24, 1806, and the church was committed to my care. It then consisted of 6 males and 14 females. Since that time to May 4, of the current year, 85 persons, mostly females, have united with this church. The greatest number we have received at one time is nine. Eighteen persons have been received by letter since I have had the charge of the church, and 67 by profession. In this time the deaths, and the dismissals to other churches, have been 25. The present number is 80.

According to the above statement the whole number on record is 229; including a period of 74 years.

In this time the church has been destitute of a pastor almost 38 years.

ELIJAH WHEELER.

June, 1817.

#### REVIVAL OF RELIGION.

From the Christian Herald.

*Letter from Rev. Asa Messer, dated, Norwich, (Chenango County, N. Y.) June 20, 1817.*

Dear Sir,—In answer to your request communicated by Mr. F., I will endeavour to give you some account of the religious revival, which we have lately witnessed in this place. In June, 1814, a Congregational church was formed consisting of twenty-one members, and a Baptist church was formed a little before. Previous to this there was but very little attention paid to religion. The people rarely heard the preaching of the gospel. If a minister was occasionally with them, it was with much difficulty that he could obtain an audience. I was told

by one that he endeavoured to collect a sufficient number for a prayer meeting, but his attempt was fruitless. God was not worshipped in the sanctuary or in the family. The ordinances of the gospel were disregarded. The people were notorious for vice, and almost every species of wickedness. They were profane. They did not manifest that reverence towards God, which Divine worship usually produces. If the Sabbath could be distinguished from other days it was by being more devoted to the pursuit of vanity, and the practice of iniquity. The youth were conformed to the course of this world. Nothing was more foreign to their desire than to attend to things of a serious or religious nature. Vain company was their delight, and vain amusements the object of their unwearied pursuit. It seemed as if the inhabitants of this village were left to fill up the measure of their iniquities, and to go on from one degree of wickedness to another, till the patience of God should be wearied, and he destroy them in his holy displeasure.

But in the midst of wrath God has remembered mercy. The church were united. Those who had entered into covenant with each other were faithful. They illustrated the excellency of the Christian religion in their lives and conversation. Their faith was strong, and their love fervent. They seemed to manifest a more than ordinary attachment to one another. Their happy society could not but attract the attention of the irreligious and profane, and convince the world that they had been with Jesus. It was truly a select and fruitful spot, amidst the surrounding desolations. We have reason to believe that many sincere petitions were made by them for the outpouring of the Divine Spirit.

It was not, however, till about the middle of December, 1816, that there appeared to be a special work of God. The church were at that time excited to a more lively sense of their duty, by the faithful preaching of a neighbouring minister. He set forth in an

impressive manner the folly and ingratitude of those who sleep in time of harvest. They were sensible that something must be done, but they did not know how to perform it. In the mean time, conference meetings became very much crowded; they were solemn and interesting; but there were none of the brethren who had been accustomed to come forward and address the throne of grace in the presence of the ungodly, and exhort sinners to repent. They were as sheep without a shepherd. They engaged in the work with a trembling hand. They did not dare to keep silence, and yet they feared they should not discharge their duty in such a manner as to recommend religion to unbelievers. At one meeting there was read an account of the religious revival in Lenox, Massachusetts. The people inquired with great solicitude whether these things were so. The subject was new to them. They sought for information with eager curiosity. They were ignorant of what God had been doing in our land. It appeared as if they had never once reflected that 'except they were born again, they could not enter the kingdom of God.'

On the evening of New-Year's day a certain class of the youth attended a ball in the village, and there was a conference at the same time. These were appointments very diverse in their nature, and many of the youth had severe struggles in their minds in determining at which place they should attend. It was a critical period. They halted between two opinions. They hesitated whether to serve God or Baal. On the one hand Satan tempted; on the other conscience remonstrated. On the one hand they were solicited by their evil propensities to go and enjoy the pleasures of mirth, and the recreations of the ball room; on the other they were invited by the influences of the Holy Spirit to turn from vanity, and prepare to meet their God. It was emphatically a sealing time. Life and death were set before them, and it was an exigence which called

upon them to act decisively. Some who had made preparation, and were resolved to go to the place of recreation, afterwards began to hesitate. One young man particularly, who had been uncommonly impetuous in the pursuit of vanity, was deeply convicted of his sin the very day of the appointment. And even after they were assembled, some were so much affected and so greatly distressed on account of their conduct, that they left the ball-room and sought relief in tears. Thus there was a striking contrast between the different pursuits of the youth. The occasion excited public attention to a very considerable degree, and we have reason to believe that the event was favourable to their highest interest.

From this time the work became general. It was deep, rapid, and irresistible. There was scarcely a thoughtless mind in the whole village. Business was in a great measure suspended. They exchanged their usual employments for the service of God. Religious meetings were attended almost every day in the week. Saints were vigilant and active, their faith was strong. Their zeal was not enthusiasm, but it was an ardent zeal, and they felt as if they had much to do. They seemed to possess in an eminent degree that which may be denominated *religious action*, which will always be manifested more or less in seasons of revival. They were not discouraged by the unbelief or obstinacy of others. The sovereign power of God communicated energy to their entreaties. With trembling and affectionate concern they went to their ungodly friends, who were distinguished for profligacy and infidelity, and conversed with them about Jesus Christ, the Saviour of sinners. It was an unnatural and unwelcome theme, but they were not ashamed to introduce it. Impenitent sinners were astonished and alarmed. Many of them had never witnessed such a scene before. They were seriously impressed with a sense of their wickedness. They saw that their whole lives were



one continued departure from God, and that the mercy which could rescue them from ruin would be infinite. They did not esteem sin to be a slight evil, or a kind of infirmity which deserved the compassion of God. They frankly confessed their guilt, and the deep depravity of human nature. They saw that they were justly condemned by the Divine law; that they could not justify themselves by their own merit; and that nothing but the blood of Christ could purchase their redemption.

Although it may be said that the majority of those who are the subjects of this work are youth, yet it is by no means confined to them. The moralist has been brought to acknowledge the insufficiency of mere morality. There was one man particularly, who was often referred to as a standard. It was a remark frequently made by the impenitent, that if *this* man became a Christian, religion was necessary for *them* also. But this man, we trust, became a Christian. Two others also, who had for a long time advocated the doctrine of Universal Salvation, renounced their error, and became the trophies of Divine grace.

There were some who had a very deep and overwhelming sense of their guilt. The penalty of the Divine law was set home to their consciences with great power. They felt themselves to be under the condemnation of the law, and they were miserable. Their distress was extreme. Nothing that was said to them could engage their attention or lessen the anguish of their minds. But at the same time they possessed their reasoning faculty entire. It was not a senseless melancholy, or an obstinate despair. It was not infatuation. Their pain appeared to be the result of a genuine conviction of sin. They were disconsolate, because they did not enjoy the presence of God. As soon as they felt the joys of pardoned sin, their darkness was dispelled: they were calm and unspeakably happy.

Upwards of sixty have been added to the Congregational Church in this

place, and the Baptist Church has been increased by more than one hundred. Zion has had new accession of strength: the operation of the Spirit of God has been very conspicuous. In this place, which was once the strong hold of Satan, there has been a great and unexpected change. Christians have great cause for a lively exercise of gratitude. The resort of vice and infidelity has been converted into an asylum for the church. The wilderness has been made to rejoice, and the desert to bud and blossom as the rose. Yours, &c.

ASA MESSER.

*From the New-York Advertiser.*

Agreeably to public notice, and in pursuance of the recommendation of the General Assembly of the Presbyterian Church, a respectable meeting of citizens of this city, and other parts of the country, was held yesterday, at the Dutch Consistory room, No. 10, Garden Street, for the purpose of forming a Missionary Society to be called the "UNITED FOREIGN MISSIONARY SOCIETY." The Hon. Stephen Van Rensselaer was chosen Chairman, and Zachariah Lewis, Esq. Secretary. The meeting was opened with prayer by the Rev. Dr. Milledoler—and was eloquently addressed by the Rev. Drs. Griffin and Proudfit—after which a Committee was appointed to make a nomination of officers for the current year—who after deliberation on the subject, reported the following persons, who were appointed to the offices severally set to their names, viz.—

Hon. Stephen Van Rensselaer, *President.*

Robert Lenox, Esq. Henry Rutgers, Esq. Joseph Nourse, Esq. Rev. Dr. Ashbel Greene, Rev. Dr. John H. Livingston, Rev. Dr. Alexander Proudfit, *Vice Presidents.*

Rev. Dr. Philip Milledoler, *Corresponding Secretary.*

Zachariah Lewis, Esq. *Recording Secretary.*

Divie Bethune, Esq. *Treasurer.*

*Other Managers.*

Rev. Dr. Edward D. Griffin ; Rev. Dr. James Richards ; Rev. Dr. John B. Romeyn ; Rev. Gardiner Spring ; Rev. J. N. Rowan ; Rev. Robert B. E. McCleod ; Reusselaer Havens, Esq. ; John E. Caldwell, Esq. ; Isaac Heyer, Esq. ; G. B. Vroom, Esq. ; A. Foster, Esq. ; Samuel Boyd, Esq.

*The Rev. Mr. Bickersteth who had visited Africa, closed an address in the following manner :—*

It may much affect our minds to read an account of a destructive fire raging at a distance ; it may for a moment shock our feelings to see recorded the details of one after another perishing in the flames ; but it raises quite another feeling when we actually see the devouring element burst from the windows ; when the shrieks of distress pierce our very ears ; when our own eyes behold the conflagration, spreading and enveloping in its flames one human being after another—then every effort is exerted to provide for the escape of the sufferers, to remove every obstruction, and to quench the fire. Just this difference I now feel respecting Missionary efforts. My friends, it is this sight and sense, and feeling, of the perishing condition of Africans, that I wish to communicate ; and thankful shall I be if any thing I have said has this effect upon your hearts. Then, amidst every distress of the times in which we live, you will feel bound, not only to contribute yourselves, but to exert all your energies, in your respective spheres, for promoting the Missionary cause.

*Benevolent labour of the aged.*

We are able to state on good authority, that a lady, not less than seventy years of age, has lately opened a Sabbath School in Adams County, Ohio, for the instruction of children in the neighbourhood where she resides. Considering her advanced age, the attempt was thought by some to be whimsical. But in a very short time

the school increased until the number of her pupils exceeded fifty ; when she found it necessary to call in two female friends to assist her. Hence, let the aged take encouragement to employ their remaining strength in labours of love, and let the young be excited to devote the prime and vigor of their lives to the service of God and the good of mankind.—*Week. Rec.*

The following donations for the Mission in Asia have been paid to the Agent in this place for the Board of Foreign Missions.

From Rev. Archibald Basset and Mrs. Basset, Walton, Delaware co. N. Y. \$10  
From Female Cent Society, in Walton, Columbia Society, N. Y. by Rev. A. Bassett, \$20

*Ordination.*

Ordained on the 23d instant, the Rev. Grove Lawrence Brownville to the pastoral charge of the North Congregational Church and Society in Woodbury. Introductory prayer by the Rev. Amos Pettengill of Litchfield, South Farms ; Sermon by the Rev. Jacob Catlin of New Marlborough, Mass. ; Consecrating Prayer by the Rev. William R. Weeks of South Farms ; Charge by the Rev. Joseph E. Camp of Northfield ; Right Hand of Fellowship by the Rev. John Langdon of Bethlehem, and Concluding Prayer by the Rev. Fosdic Harrison of Roxbury.—*Con. Jour.*

## NOTICE.

We would remind our Patrons who have not remitted the amount of their subscription for the first volume of this paper, that more than eight months have elapsed since payment was due. The Editor could fill columns with wants and expenses ; but a word to the just is sufficient. We hear frequent complaints from some of our subscribers that the Religious Intelligencer is not received regularly, and in some places many are missing. In justice to ourselves and to the Postmaster in this place, the Editor assures his patrons that the paper is sent from the Post Office here, every Saturday and Monday. Although the Editor feels wholly exonerated from all blame in this business, yet for the credit of the establishment, he will cheerfully supply without charge any numbers that he may have on hand, that are lost.

That subscribers may not be imposed upon, we state, further, that the Religious Intelligencer is subject to no other charge for postage than any weekly Paper.